

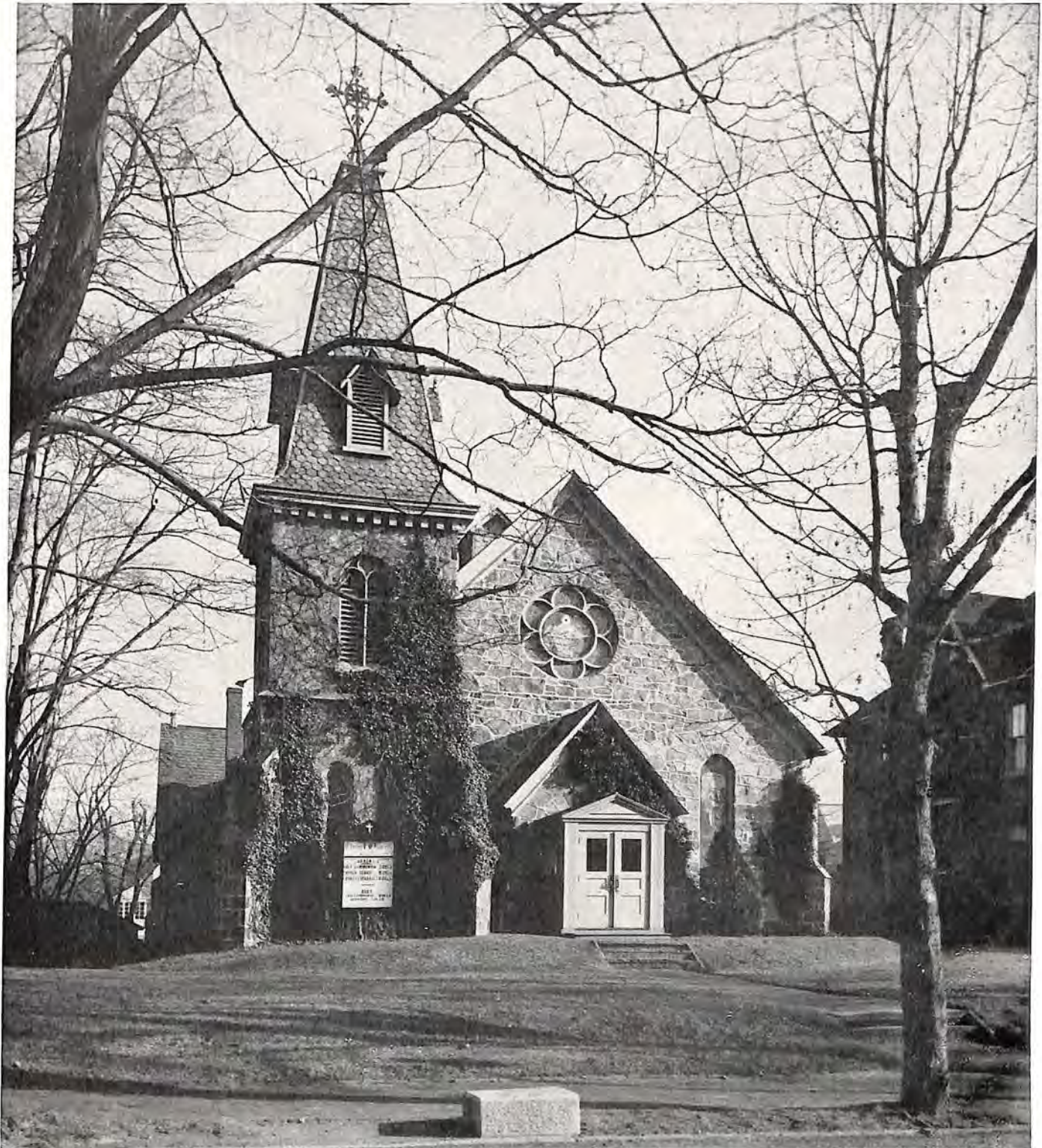
The Church News

Diocese of Pennsylvania

Vol. XXXIII No. 6

PHILADELPHIA, PA.

MARCH, 1944



Christ Church, Media, Pa.—The Rev. William J. Alberts, Rector

For Your Lenten Reading

This Created World — Theo. P. Ferris

The Presiding Bishop's Book For Lent



The present world upheaval has been caused largely by a loss of faith in things of the spirit. Clearly and concisely the author points to the fact that spiritual truths cannot be proven as we prove that two and two equal four. For our part we must accept on faith certain truths which are as old as the world itself.

As the subject is unfolded the reader is more and more impressed with the clarity of the reasoning. It is spiritual, sensible and uncontrovertible. It is an excellent book to head the list of Lenten reading. \$1.50

PERSONALITIES OF THE PASSION

Rev. Leslie D. Weatherhead

The great characters of Our Lord's Passion are clearly portrayed together with the part they played in the great drama. Written, by one of England's greatest preachers, for the blitz-sufferers whose faith has been severely tested. \$1.50

TESTAMENT OF DEVOTION — Thomas R. Kelly

It is a rare occasion to find a book of devotional readings which will truly have a message for people of all communions. The mystical and the practical are beautifully blended. It is difficult today in the midst of chaos to really travel the road which will lead to the presence of God. A real help to those who would learn more of the joy of the inner life. \$1.00

THE ALTAR AND THE WORLD — Bernard Iddings Bell

We are all too prone to think of the Liturgy as an act of worship which is performed on each Sunday. Dr. Bell shows simply and clearly how the liturgy of the Christian Church can lead men into a fellowship which is capable of successfully approaching the problems of our day. This is truly a remarkable book. \$1.50

THE MASTER ON THE MOUNT

Canon James Edward Ward

This book, based on a series of radio addresses on the Sermon on the Mount, makes excellent material for devotional reading; extremely human and direct. The book has the endorsement of the Archbishop of Toronto. \$1.50

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Chartered in order to build for our Diocese a Cathedral Church, of which the first unit, St. Mary's Chapel and the Choir (8630 Ridge Ave.), in Upper Roxborough, is partly constructed.

SUNDAY SERVICES: 9 A. M., Holy Communion; 11 A. M., Morning Prayer and Address; 4 P. M., Evening Prayer and Sermon.

CATHEDRAL CHAPTER

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Contributions for the maintenance and enrichment of the services and special pecuniary gifts for the extension of the Cathedral, will be gratefully received. Checks should be drawn to the "CATHEDRAL CHURCH OF CHRIST, L. B. Runk, Treasurer," and sent to Mr. Runk at 1400 Morris Building, 1421 Chestnut Street, Philadelphia.

Passiontide and Easter Music

By HERBERT BOYCE SATCHER
Vicar, St. Aidan's Chapel, Cheltenham

Passiontide and Easter are seasons of the Church Year when every parish feels called upon to put forth its best musical efforts. That this is so need not be surprising, for these seasons have to do with the most sublime subjects we know, the mystery of suffering and death, the triumph over death, and the hope of eternal life.

Music is the art best fitted to enhance the dramatic elements inherent in the teaching of these seasons, and to give expression to the spiritual aspirations which they evoke. Their rituals depict the old, old story of man's redemption, finding its most complete and satisfying fulfillment in the sacrifice and death of our Lord Jesus Christ, and in His rising to life again. Here the musical composer has an inexhaustible source of inspiration ready to his hand, and many of them have not failed to take advantage of it. Think of the Bach "Passions," and of the similar but lesser works of Handel and Haydn, as examples of what the greatest composers have accomplished in the larger forms.

But our thoughts run now to more modest and practical channels, namely, some suitable anthems of good quality for use during Passiontide and at Easter, which are within the scope of volunteer choirs.

1. PASSIONTIDE

Ave Verum, by Sir Edward Elgar. The English words are the familiar translation, "Jesus Word of God Incarnate." All of the sopranos sing the first part, ending with a simple four-part chorus.
O Saviour of the World, by Sir John Goss, is the most familiar and

widely used setting of this ancient Passion antiphon.

Surely He Hath Borne Our Griefs, by Antonio Lotti. The famous setting of this text by Handel, in his "Messiah," may not be useable for various reasons. Choirs accustomed to singing simple Polyphonic music, but lacking tenors, will enjoy this three-part arrangement for sopranos, altos, and men. A light instrumental accompaniment is recommended for it.

All Ye Who Seek for Sure Relief, by Henry Coleman. One of an excellent series of hymn-anthem arrangements, by the organist of Peterborough Cathedral.

2. PALM SUNDAY

If the Eucharist is the principal service on Palm Sunday, it would seem that an anthem relating to the Passion rather than to the Triumphal Entry ought to be sung. As the Eucharistic formularies make no mention of the latter, its commemoration might be confined to a Procession of Palms before the Eucharist. There is a dearth of good anthems concerning the Triumphal Entry, but if one is required, the following are recommended:

Ride On, Ride On in Majesty, by Graham George, a young Canadian musician. A simple hymn-tune arrangement, using the melody of this anthem, may be found in the Hymnal of 1940 at No. 64. Candlyn's fine setting of these words is much too difficult for most volunteer choirs.

Hosanna to the Son of David, by Handel (Edited and arranged by Clarence Dickinson). There is a long recitative for medium voice, telling the Palm Sunday story in the words of the Gospel, followed by a typical Handel chorus, though not difficult. But the accompaniment is far from easy.

The King's Welcome, by Alfred Whitehead, is an effective arrangement of an old French Lenten Carol, not difficult, but requiring a good four-part chorus.

3. EASTER

The Strife Is O'er, an arrangement by Dr. Henry G. Ley of an old
(Turn to Page 11)

CHRIST CHURCH

SECOND STREET ABOVE MARKET

Schedule of Lenten Preachers

- February 29-March 3, 1944—The Rt. Rev. Walter H. Gray, D.D., Suffragan Bishop of Connecticut.
March 7-10, 1944—The Rt. Rev. J. Thomas Heistand, D.D., Bishop of Harrisburg.
March 14, 1944—The Rev. Wilbert B. Smith, Jr., Secretary, Protestant Council for Service Men and Women.
March 15, 1944—The Rev. W. Sherman Skinner, D.D., First Presbyterian Church, Germantown.
March 16, 1944—The Rev. Albert S. Morris, D.D., Simpson Memorial Methodist Church, W. Philadelphia.
March 17, 1944—The Rev. Paul W. Hoon, D.D., First Methodist Church, Germantown.
March 21-24, 1944—The Rev. Renel L. Howe, S.T.D., Virginia Theological Seminary.
March 28-31, 1944—The Very Rev. Arthur C. Lichtenberger, D.D., Dean, Trinity Cathedral, Newark.
April 3-6, 1944 (Holy Week)—The Rt. Rev. Oliver J. Hart, D.D., Bishop of Pennsylvania.
April 7, 1944—11 A. M. Service (Good Friday)—Mr. Kenneth C. Morris.
Three Hour Service—The Rev. J. Clemens Kolb, Chaplain of the University of Pennsylvania.
April 8, 1944—12:25 P. M.—The Rev. Gordon M. Jones.
3 P. M.—Ministration of Holy Baptism.



ST. MARK'S, FRANKFORD

Noonday services will be held on the Fridays during Lent, beginning at 12:05 o'clock, closing at 12:30 o'clock promptly.

February 25th—The Rev. James M. Collins, Executive Director, Episcopal City Mission.

March 3rd—The Rev. S. Tagart Steele, D.D., Rector, St. Luke's Church, Germantown.

March 10th—The Rev. John K. Shryock, Ph.D., Dean of the North Philadelphia Convocation.

March 17th—The Rev. Charles H. Long, Secretary of the Diocese of Pennsylvania.

March 24th—The Rev. George R. Miller, Rector Emeritus, St. Nathaniel's Church, Philadelphia.

March 31st—The Rev. Stanley V. Wilcox, Rector, St. Paul's Church, Chester, Pa.

April 7th (Good Friday)—The Rector, the Rev. Edmund H. Carhart.

The Church News

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The Church News

OBJECT 1. To promote Unity of Diocesan Life by disseminating news of the Diocese, its institutions, parishes and missions, and by printing letters and pastorals by the Bishop from time to time. 2. To promote the Missionary and Benevolent Work of the Diocese by publishing reports and appeals, and by recording current news and events.

Vol. XXXIII

MARCH, 1944

No. 6

The Chancellor

A Glance at Roland S. Morris

There are so many kinds of chancellors—even Hitler was one—that it is not strange that the average man wonders what the nature and duties of a church chancellor are. As to his nature, the canon prescribes that he must be a layman learned in the law, and as to his duty, it shall be to act as legal adviser to the Bishop and Standing Committee—in actual fact to be the law-officer of the whole diocese.

The present Chancellor, Hon. Roland S. Morris, has a long record of loyal and expert service to the last four bishops and their Standing Committees. No one except they know the number and variety of vexed questions of procedure that he has solved, for his work is necessarily confidential and its publication prohibited. Even in the Bishop's Official Diary there is no mention of the chancellor even being consulted. Therefore, except to a few on "the inside," he remains "unknown, unhonored and unsung." Hence this brief article.

All the public can know is that he does such things as preside at the trial of a clergyman, a rare occurrence, pass on legal questions arising in connection with charters or property, that he steers the business of the diocese into the channels of legality, that he advises the Bishop on requests for permission to remarry divorced persons, and helps to answer many other questions too intimate in their nature to be recorded here. A chancellor can be, and in this case is, "a guide, philosopher and friend" to his Bishop.

And that title "philosopher" in Mr. Morris' case is not the popular epithet so often loosely bestowed upon any easy-going man, but a scientifically accurate description of the Chancellor. For he has been the President of that august body

of greatly learned men called the "American Philosophical Society," and is one of its most active members. It is more common perhaps in England than in America to find a man of his type interested in the life and work of the Church, for with few exceptions our great thinkers are outside the Church looking in, quite often unsympathetically. But Mr. Morris is so much interested in religion that he has made himself master not only of Christian thought but of the doctrines of some of the other great religions of the world. Several years ago, when he returned from his term as Ambassador to Japan, he delivered a series of addresses to the clergy on Shintoism and Buddhism, a performance amazing in the comprehensiveness of its knowledge and in the eloquence of its English. This man who lectures to college students at the University of Pennsylvania on "International Law" is equally at home lecturing to theological students on the religions of Asia as they are related to our own Christian theology.

His stocky body is not at all like the gangling form of Abraham Lincoln, but there is about his eyes sometimes the same puzzled shadow that observers noticed settling upon Lincoln's—the look of a man whom events will not let rest until he has tried to answer the philosopher's eternal question, "Why?" He has seen the world from many vantage points: from the lawyer's and the statesman's, from the student's and the teacher's, from the vestryman's and the chancellor's; but from wherever he looks at life his eye has brought with it the penetration of the Christian philosopher, and the "light within," of which his Quaker ancestors loved to talk, has enabled him to see a good God at work in it all.

America is not an old country, but she already is blessed with many "old families," some of them of

Colonial origin, in whom there has been, as in the Morris family, a long tradition of public service both to the State and to the Church. Emerson, nearing three score and ten, wrote in his journal, "A gentleman is rare in America and England and France; I think I remember every one I have ever seen." They are rare, but here, brothers, is one, a gentleman, a scholar and a very fine Christian, the Chancellor of the Diocese!

G. C.

SECRETARY'S NOTES

The Canons of the General Church are referred to by number, and at the General Convention in October 1943 the Canons were rearranged and re-numbered. Copies of the revised Canons can be secured at Jacobs', Philadelphia, or 281 Fourth Avenue, New York City.

CANON 6

Of Business Methods in Church Affairs

All accounts shall be audited annually by a Certified or Independent Public Accountant, or by such an accounting agency as shall be permitted by the Finance Committee or Department of Finance of the Diocese or Missionary District.

The above is the law of the Church and should be obeyed not only by the Accounting Warden but by every person handling church funds.

Chaplains to the College Student

The Budget of the Diocese for 1944 has an item of \$5,737.50 for student work at the University of Pennsylvania, State College and other nearby colleges. The work of the chaplains will be supervised by

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The Bishop's Message

PROPORTIONATE SHARE, DESIGNATED GIFTS AND SPECIALS

The first duty of any parish or diocese is to do everything in its power to see to it that the parochial and diocesan Proportionate Shares are met in full. At the same time it should be clearly recognized that the interest in "Specials" is a very healthy one. We should try to personalize the giving of the Church. Can these two aims be combined?

The National Council has provided a way in which it can be done by allowing various groups to select for designated gifts, items in the budget. This plan is called "The Educational Project."

"The Educational Project is adopted in order to personalize the work of the missionary. Men will give best to the thing they know and love, says one of our missionaries in the field. If the educational project plan is followed faithfully it will result in all being better informed and will create a personal interest in what is being done in the field and in the missionary working there.

Here is National Council's method for personalizing the work of the missionary:

As soon as a project is accepted by a diocese, parish, Church school, branch of the Woman's Auxiliary or any agency affiliated with the work of the Church, the Church Missions House notifies the worker in the field that their work is being sponsored in part or as a whole by such and such a diocese, parish, etc. The idea of the plan is that, as soon as the missionary is notified that his (or her) work is being sponsored by someone, he communicate with the sponsor acknowledging the interest shown and take it as an opportunity to tell something of his work, following this later with items of news, possibly snapshots, etc., in order to arouse and keep interest in the work."

It should be carefully noted:

1. They must be items in the budget. For example, Bishop X submits to the National Council a program and budget for his district. The National Council goes over this

program, approves items one to one hundred but, in view of imperative needs elsewhere, does not see its way clear to grant an appropriation covering items one hundred one to one hundred ten. The Council would obviously like to give a large enough



appropriation to cover all items but they are forced to select one hundred out of one hundred ten. Naturally they select the hundred most imperative items. It would be a tragedy if a parish or diocese insisted on giving item one hundred one as a Special if at the same time the diocese failed to give its proportionate share and thus forced the National Council to eliminate items ninety to one hundred—items which the bishop of the missionary district has himself said are more important than item one hundred one!

2. When items in the budget are selected, the money to cover such items must be sent through normal channels—that is, diocesan and national treasurers. Unless they are sent through normal channels, they cannot be considered as budget items at all.

3. The selection of items from the budget does not mean that Bishop X will receive additional money for his work but it does mean that he will get the money for the

work which he considers most important.

Every effort must be made to remove even a shadow of suspicion that interest in "Specials" is based on a desire to avoid the main responsibility. If the proportionate share of a parish is \$5,000.00, on which they give \$2,500.00, no group in that parish can hardly excuse itself by contributing \$25. to a "Special." On the other hand, if a parish pays in full or overpays its share (as many of our parishes do) then any group in that parish would be justified in giving to a Special. The president of any group would be on solid ground if he said at the annual parish meeting, "Our parish has paid and overpaid its share of the missionary budget and in addition thereto our group has given blank amount to a non-budget item." Such a report would show at once that the president of that group was putting first things first, namely, the responsibility of the group to see that the parochial Proportionate Share is fully met. But see how different the picture is if the president says, "Our parish has paid only half of its Proportionate Share and, if all parishes did as our is doing, Bishop X would have to close half of his churches, but I am happy to say that we sent to him blank amount as a Special for work in blank place because we are interested in that particular kind of work." Here the impression is given that the interest in the Special is used to cover up the larger failure. Designated Gifts for objects in the budget in contrast with Specials can be used—and should be used—to personalize the main objective, not to obscure it.

The above discussion of Proportionate Shares, Designated Gifts and Specials is concerned only with their relation to the life and activity of a parish or diocese. It has nothing to do whatever with what an individual wants to do as an individual. What an individual does is his own personal responsibility, but a parish or diocese has a corporate responsibility.

Oliver J. Hart

Department of Christian Education

Diocesan Youth Service

"United We Make America" is the theme of the Diocesan Youth Service to be held in St. Stephen's Church, 19 South 10th Street, on Sunday afternoon, March 5th, at 3 o'clock. Taking part will be Youth Groups from Calvary, Germantown; Christ and St. Michael's; St. Augustine's; St. Faith's; St. John's, Lansdowne; St. Mary's, Ardmore; St. Thomas', Philadelphia. Four young people of different races and groups will speak. They are members of the Interracial Fellowship, whose headquarters is at 1431 Brown Street, and have trained themselves to speak on the theme our Youth Commission has selected for this service.

The Youth Commission hopes that all young people in the Diocese between the ages of 14 and 25 will hear about this service, will come and take part so Christian youth can share the responsibility and assume leadership in building a united America.

Winter Conference Well Attended

Three hundred and twenty-four enrolled for classes in the Winter Conference, which held its last session on February 15th. Fifty-three parishes were represented in the class for vestrymen with an enrollment of 83. The assembly room of the Church House would not hold all those attending the class on Christian Action on World Order, so that late-comers among the 155 members of the class had to sit in the next room. The other classes were also well attended with an enthusiastic group of Churchmen.

Study Group on Peace

A significant community enterprise has developed in connection with the study of "A Just and Durable Peace." A men's group, representing six parishes in the central Germantown district, has been meeting to discuss "The Six Pillars of Peace," under the chairmanship of Mr. Louis B. Runk. The co-operating parishes are Calvary Church, Christ Church and St. Michael's, Church of the Epiphany, Church of the Good Shepherd, St. Luke's Church, and St. Peter's Church.

Meetings were held on February 2nd at Christ Church and St.

Michael's, on February 9th at St. St. Peter's, and on February 16th at St. Luke's, two of the "pillars" being covered each evening. Leadership of the discussions rotated among the six Rectors and laymen of their delegations.

The program was continued with addresses by selected laymen at the morning services in certain of these churches on Quinquagesima Sunday.

Summer Conference

The Diocesan Summer Conference will be held at Beaver College from July 3rd to 8th. Those already secured for the faculty are: Bishop Hart, the Rev. Messrs. Lewis, N. B. Groton, Blatz, Van der Hiel, Williamson, Miss Hogue, the National Executive Secretary of the Girls' Friendly Society.

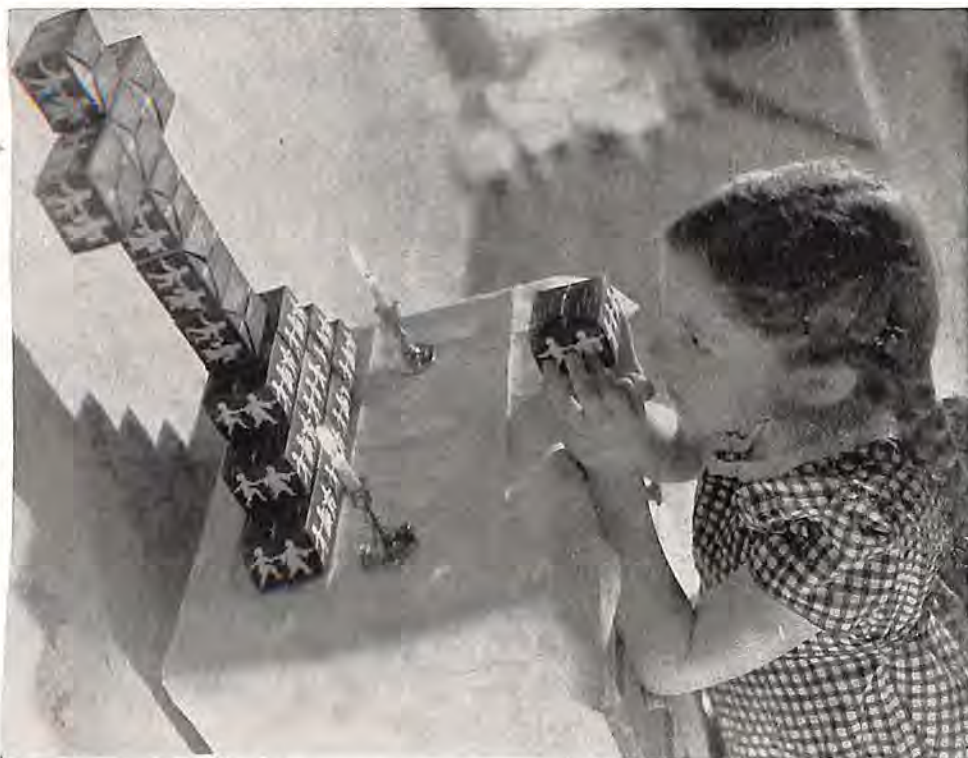
The Advanced Conference of the Province of Washington will be held at Sweet Briar College from June 19th to the 30th. The Rev. Reuel L. Howe, Chairman of the Program Committee, reports that the following have accepted for the faculty: The Rev. Messrs. E. F. Tate, R. F. Gibson, R. McGill, D.

A. McGregor, F. W. Blatz, Canon Smith, Dean Zabriskie, the Misses Newbold and Grammer, Mrs. Sherman, Mrs. Hill and Mrs. Harris. Bishop Hart will be there one week and the Very Rev. Elwood Haines will be Chaplain.

Now is the time to build up a scholarship fund to send worthy representatives from your parish to the Diocesan Conference and your Rector and lay leaders to the Advanced Conference.

FELLOWSHIP DINNER

A Fellowship Dinner celebrating the thirty-five years of service of the Philadelphia Federation of Churches will be held Tuesday evening, March 7th, at 6:30, in Town Hall, Broad and Race Streets. Dr. Halford E. Luccock, of Yale, well known for his wisdom and wit, will speak on "Cooperative Christianity Is Un-defeatable." Bishop and Mrs. Hart are expected to be among the honored dinner guests. These Annual Fellowship Dinners bring together a very delightful group representing twenty-five different communions. They are informal, informative and the messages are uplifting. Tickets, \$2.00, obtainable at the office of The Federation of Churches, 608 Land Title Building.



The boys and girls of the Diocese are working hard to fill their Mite Boxes, as usual, this Lent. Bishop Hart in his letter to them at the beginning of Lent expressed the hope that their offering would exceed the amount of last year's offering and that it would represent a real sacrifice on the part of every Sunday School pupil in the Diocese.

Woman's Auxiliary

MRS. OLIVER J. HART, *Editor*
MRS. T. EARLE STOCTON, *Chairman*

President's Message

Under Bishop Hart's inspiring leadership every parish and mission in the Diocese has accepted the proportionate share allotted to it. Surely we should be so thankful that we should do everything in our power to help the fulfillment of these promises. It is the responsibility of every member of every parish. Let us approach this task with the same spirit of joy that we have in the United Thank Offering.

This enlarged missionary program is so vital for the future of the whole world. The whole picture of the world today might be very different if none of the Orient had been Christians.

And how thankful we are for what has been done when we hear of the innumerable times that the native Christians have helped our husbands and sons in the far corners.

It is also vital in helping to build the only possible foundation for lasting peace—the Christian Faith. May the Woman's Auxiliary be a unifying, inspirational, and educational group in every parish.

MARGARET PACKARD.

Devotional Committee

"Now there stood by the Cross of Jesus His Mother." We have made our Lenten preparation, we have embraced the opportunities offered by Quiet Days, by study, by self-examination, and made our Lenten rule (whether we call it that or not). Now what are we going to do with all this preparation? Are we ready, able and willing to have a better Lent than ever before? We hope so, we will try! Hoping and trying are not good enough. Only by improving the quality of our efforts will we be able to know we've had a good Lent. By quality is meant integrity and degree not quantity of prayers, in services attended. These things for which we strive do not come by flickering or wayward emotion but by the exercise of a steadfast will. We all want an understanding heart or at least we all want "to be understood." What makes an understanding heart? Love and more love—only God-centered lives are able to love as our Lord means us to love.

Should every woman in this Diocese be able to say truthfully at the close of Lent, "I have increased my capacity to love God and my fellowmen," what a glorious Easter she would have earned! By what means can this be attained? Largely by prayer, corporate and private; prayer not alone that consists of petition but prayer in all its aspects, Adoration, Thanksgiving, Self-Dedication, Intercession, Penitence and Petition. It will be seen that these six aspects take us from God, to others and lastly to ourselves. To use the first three on awakening, intercession at noon and penitence and petition at night is a simple and natural division for busy people. To use the days of the week by emphasis on home and family life Monday, the parish Tuesday, the Diocese Wednesday, the Church at large Thursday, the world Friday, and the faithful departed on Saturday, gives us an ever widening remembrance and completes our week with a satisfaction because of its orderliness; simplicity of plan helps enrich our prayer life. May we all be worthy to stand with the other holy women by the Cross.

MARION BURTON.

Junior Woman's Auxiliary

We are anxious that the young women of the Church be actively organized. There is a place for them in the Woman's Auxiliary. We hope that all parishes in which there is no group will consider this possibility and if interested will contact the Chairman, Mrs. William Shoch, 122 East Providence Road, Aldan, or the Woman's Auxiliary office at the Church House. We should be glad to be of service to any rector in this matter. At the present time many young women in our parishes are without the contacts of a young people's group and definitely need something to hold their interest in the Church.

During April, all the Junior presidents and other members of the Junior Woman's Auxiliary will be asked to attend a special meeting at the Church Woman's Club, for the purpose of outlining plans for future diocesan meetings.

Sunday, May 7th, all Junior Woman's Auxiliaries in the Diocese will hold a Corporate Communion

in their respective parishes, all having special intentions for the work of the Auxiliary, and the men and women in the armed forces.

The Rt. Rev. Theodore R. Ludlow, D.D., Suffragan Bishop of the Diocese of Newark, will address the annual dinner of the Junior Woman's Auxiliary, Wednesday, May 10th, on the subject of "A Just and Durable Peace."

JULIA HILL,
Publicity Chairman.

Department of Christian Social Relations

Chairman, MRS. GEORGE A. TROWBRIDGE

The relationship of the Church and Labor was the subject of a discussion sponsored by our Department on January 21st. Mrs. Trowbridge presided and Mrs. Alfred M. Chapman, as sub-Chairman for Forward in Service of the Woman's Auxiliary, urged us to open our minds and clear our understandings on this vital subject. The speakers were Miss Hilda Smith, Chief of Education and Recreation of the Federal Public Housing Authority, and one of the speakers of the Triennial meeting in Cleveland, and Mr. F. Vaux Wilson, Jr., official of an industrial concern in Trenton.

Miss Smith besought us on the part of labor not to judge the situation by the exaggerated reports in the newspapers. It is true that the leadership of labor is occasionally controlled by dictators and racketeers, but they do not speak for the fourteen million simple people they represent, who are as varied in their talents as any other group. The Church must find and develop their hidden talents through social justice, education, recreation and sympathy. As Church people we must be sure that labor is not only represented on all boards but is in on the ground floor of all social planning. Labor has been sufficiently exposed to the knowledge of social justice so that if we fail to work together they will withdraw and work as an isolated group for these same ends. The fact remains that the churches and labor have something in common because they are both working towards social justice. Mr. Wilson, after analyzing the relationship of labor and management, said that every effort should be made to understand the difficulties which confront them, so that sympathetic and mutual trust be established.

MRS. ALFRED M. CHAPMAN.

Need for Foster Homes

By REV. JAMES M. COLLINS

War conditions have created new problems for social agencies and have changed, somewhat radically, the emphasis on certain problems with which the agencies were dealing before the war began. The great rise in employment, for example, has been reflected in a decrease in the demand for material relief although the drop in the amount of such relief is not as great as some people think—and the decrease in material relief is in part offset by increased demands for other services which the family agencies particularly are being called upon to give.

One need in the field of children's work which has been intensified by war conditions is the need for good foster homes for children ranging in age from a few months to the later teens. This need for good foster homes is acute everywhere. It is not the result of a larger number of children requiring foster home care, but rather the falling off in the number of such homes which are available.

There are a number of reasons for this falling off in the number of available foster homes. One reason is that rooms normally used by foster parents for children are now being rented to war workers who are less trouble and can pay more. Some homes are taking children on a private basis and receiving larger financial returns than social agencies can meet. Again, many persons are taking care of the children of relatives who are working. However, the chief reason probably is that many women who might be interested, under ordinary circumstances, in caring for children are now working outside their own homes. It should be recognized, in passing, that this fact does not mean that such women are interested in acting as foster mothers merely for the financial return. The simple fact is that really good foster parents do not receive from either private individuals or social agencies financial payment sufficient to adequately compensate them for the care which they give the children. Good foster parents make a contribution in the care of the children which cannot be measured in terms of money—just as they find a satisfaction in that work which money alone cannot give them.

The Children's Department of the City Mission, like other organizations responsible for placing children in good foster homes, urgently needs a larger number of such homes at the present time. So do the other Church agencies in the Diocese which care for children or young people, such as the Sheltering Arms, the Church Mission of Help, and the House of the Holy Child. This present statement and appeal, however, is being made particularly on behalf of the City Mission.

What must we look for in a good foster home? In the first place, it must be a *home*, not a boarding house, not merely a household, but a home from which in time the term "foster" will disappear. We mean a group of persons to which a child will come to feel that he actually belongs. In a recent radio version of "Random Harvest," Ronald Colman, speaking of his experience as a patient in a mental hospital, describes his feelings when certain parents searching for a missing son, visited the hospital to see if he might be that son. He said, "I would have liked to belong to them." A sense of actually belonging in a home is a very important matter in a child's life. Most children feel keenly whether they belong or not; and, where a child has a sense of insecurity because he does not belong, he may suffer disastrous results. A good foster home is a fundamental factor of immeasurable influence in a child's life. We are bound to find such homes for children in our supervision.

In the second place, a good foster home is one where the foster parents cooperate whole-heartedly with our social workers who are responsible for the general supervision of the children. We do not permit children to remain with foster parents who do not show such a spirit of cooperation.

We are making this statement and appeal because we think it is quite probable that in the parishes of the Diocese—and we do not mean city parishes alone—there are many homes where children would be welcomed and given the care which, according to our standards, they must receive. As we have stated, good foster parents do not receive a financial compensation which is

an adequate return for the care they give, but the City Mission pays for board of children in foster homes an amount equal to that paid by other good children's agencies in Philadelphia. We provide all necessary clothing. Our planned provisions for medical care are probably more adequate than those of most average homes. We defray many other incidental expenses of the children. We keep in touch with the children by regular visits to the home, and are always available for conference with the foster parents regarding problems which arise in the care of the children.

In addition to foster homes where children are to remain for long term care, we need a few homes where certain children can be cared for temporarily until we know them better and are able to decide upon the special kind of foster home which they must have.

This article is addressed particularly to the Clergy of the Diocese. We hope that many other people will read it. If the Clergy of the Diocese will bring this matter to the attention of the members of their congregations by notices in Church bulletins—or more effectively—by speaking on the subject to their congregations at Church Services, it will help us to make contact with possible foster parents. We feel that the City Mission is in a fortunate position in being able to appeal to a rather select group of people in the community. If we can arouse the active interest of some of these people and enlist them as foster parents, we shall be able to carry on the work of the Children's Department in line with standards which will reflect credit upon the work of the Church in the field of child care, and will give to children a chance in life to which they are entitled. We do not wish the Clergy to send us the names of persons who they think might be good foster parents; we should like the people whose interest has been aroused by the Clergy to communicate directly with us. Will the Clergy, in speaking to people, please state that they may communicate with us at the City Mission Executive Offices, where Miss Gardner, Miss Mansel, or the writer stand ready to discuss this important matter with interested persons.

In the Diocese

Rev. Franklin Joiner, Rector of St. Clement's Church, in *St. Clement's Quarterly*, tells how the parish got its name. During the construction of the church, work was suspended because of labor trouble and lack of funds. An interested friend of the project advanced money, resolved the labor trouble, and because of his "clemency" the church was called St. Clement's.

The Very Rev. N. Herbert Caley, formerly Rector of St. Alban's Church, Roxborough, and Dean of the Convocation of Germantown, became Vicar of St. James' Church, Langhorne, on February 15th.

New officers of the Young People's Fellowship of All Saints' Church, Crescentville, were recently installed at a Sunday evening service in the church. President, Ada Shaffer; Vice-President, George Logan; Secretary, Ruth Gerhart; Treasurer, Leona Strumpf.

Rev. Louis Haselmayer, D.D., formerly of Chicago, has become Vicar of the Nativity Chapel of St. Luke's Church, Germantown.

Rev. Charles T. Bridgeman, for three years associated with the Country Center Mission at Newtown, Pa., and since 1924 serving as the representative of the Episcopal Church on the staff of the Bishop of Jerusalem, has recently been made an Archdeacon in Syria. Archdeacon Bridgeman is supported by the Good Friday Offering.

The Marcus Hook Merchant Navy Club is a new venture of the Seamen's Church Institute. In the first eleven weeks of its work it has been visited by 1500 merchant seamen.

At an election held in January, the following officers were chosen for the Clerical Brotherhood: Chairman, Rev. Henry S. Paynter; Secretary, Rev. Charles A. Rantz; Treasurer, Rev. Albert F. Fischer, Jr.; Chairman of the Executive Committee, Rev. Ralph E. Coonrad. This year all meetings will be held on Mondays at 11.30 A. M.

Each Thursday is the special day set apart at St. Stephen's Church, Tenth Street, to offer intercessions for the sick. The Rector, Rev. Alfred William Price, D.D., has re-

cently issued a pamphlet, "Religion and Health," which contains some exceptionally helpful meditations and prayers for the sick.

The Rev. Henry S. Paynter, Rector of the Church of the Trinity, Coatesville, was the preacher at a regular Friday evening service of worship in Beth Israel Jewish Synagogue, Coatesville.

Mr. W. Ross Bailey, Jr., St. James', Lansdale, has been appointed Field Secretary of the National Brotherhood of St. Andrew.

Mr. Spencer Ervin, a Lay Member of the Standing Committee of the Diocese, has been appointed as a representative of the Episcopal Church on the Federal Council of Churches.

Mr. Thomas S. Edwards, the father of the Rev. William L. Edwards, Rector of St. George's Church, 61st and Hazel Avenue, Philadelphia, died on January 22nd. Services for burial were conducted on January 26th at St. George's Church.

The Rev. O. E. Newton celebrated the tenth anniversary of his

rectorship at the Church of the Incarnation, Morrisville, on Tuesday, February 1st. After congratulating him upon his success, Mr. E. L. Caum presented him with a gift purse to be used by the Rector and Mrs. Newton on a vacation.

Christ and St. Michael, Germantown, will conduct a series of four programs during Lent. They will have many prominent speakers. The meetings will take place four Tuesday evenings in March, from 7 to 9 P. M. For further information call the Rector, the Rev. W. Hamilton Aulenbach.

CANON BELL AT ST. LUKE'S

St. Luke's Church, Germantown, the Rev. S. Tagart Steele, Jr., Rector, will conduct a teaching mission from Sunday, March 19th, through Sunday, March 26th. The Rev. Canon Bernard Iddings Bell will be the Missioner, and he will conduct the services every night in the church during the week. He is planning to deal with such fundamentals as the nature of God, the nature and needs of man and the Christian message of redemption. The public is cordially invited.



A flag of the Chinese Republic was dedicated in St. Mark's Church, Frankford, on the first Sunday after the Epiphany. Dr. David T. C. Cheng, of the Chinese Christian Center, was the speaker. Ensign Huang Szu Yen and Midshipman James Y. S. Che'en, of the Chinese Navy detail at Swarthmore College, presented the flag. Left to right: First class Yeoman Wm. Todd, Jr., Ensign Huang Szu Yen, Midshipman Y. S. Che'en, The Rev. Edmund Carhart, Rev. W. L. Wilmer.

Untrained for His Service

By THE REV. S. TAGART STEELE, JR., D.D.,
Rector, St. Luke's Church, Germantown

St. Matthew 27:24—"When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person; see ye to it."

This revolting scene of Pilate disclaiming any responsibility for the death of our Lord shows how far a man can go in trying to evade a decision that he must make. To make it appear that he really was innocent of the blood of the Saviour, when he was obviously not, he made use of a ritual that prevailed in the early days of the Israelitish nation, and publicly washed his hands of the matter to proclaim his innocence, as the Jewish leaders used to do in former years when the dead body of a man was discovered near any city and no one knew who had killed him. When Pilate used that old bit of ritual the mob that was howling for our Lord's life was apparently willing to take on themselves the responsibility for His death. History, however, has given a true verdict on that piece of dreadful judicial murder. The Christian Church points the finger at the real culprit every time the creed is said. So long as Christians announce their faith in the Lord they say that He suffered under Pontius Pilate.

Lent is above all else a time when we should strip away the subtle hypocrisies which may blind our eyes to the real meaning of all that we do and say. It is a period of the year when we should, even more intensely than at other times, strive for complete sincerity of purpose and understanding of what our own deep and buried motives may imply. We so easily try to explain away to ourselves—though we seldom deceive others—the true nature of the things that we feel that we have to do and which we know do not represent our best selves. Even more we try to pass lightly over the great numbers of duties that we know we should do, and yet make the attempt to conceal the fact that we fall short of true nobility of life simply because we do not wish to be disturbed or to make the effort to become saints and so to fulfill our destiny. Would it not be better

during this holy season of Lent to pour the water of true penitence over our souls rather than to publicly pour the water of hypocrisy over our fingers? If we do not do so, it is entirely possible that the ages of eternity may well point the finger at us and say "Thou art the man," and our petty excuses of the moment will then be powerless to restore to us those great things that might have been.

We are living in an age that is unparalleled in history in that it is literally crowded with opportunities for the serious Christian to step out of the rut of customary inhibitions and to step forward into new fields of vital service. A new and better world lies beckoning just ahead. Whether that ideal of a more just and brotherly society on earth will die before it can even be born depends, in no small measure, on how sincerely each and every Christian today lives up to the full the glorious vocation our Lord holds out to us to become the children of God. There can be no dodging of that call today. The way in which each one of us measures up to the highest that we know will have the mightiest consequences so far as that new and better world of peace is concerned. No water of hypocrisy now will avail, either to excuse our shortcomings or to make up that part we should play if we refuse. This Lent is surely a time of portentous possibilities. Let us then approach it on our knees. Whatever may have been our customs in the past, let us this year open our hearts completely to the call of God.

Lent should be more than a time when we make ourselves a little uncomfortable for the sake of piety. It should be a season of intensive discipline and spiritual training. Small additions to our devotional life and petty routines of diet may not be at all adequate to what the season implies. We are accustomed now to seeing millions of young men and women going to training camps where they have to go through the most rigorous sort of training to prepare them for a specific task. Without that basic training we know that they will be in-

adequate to the terrible ordeals that lie ahead of them and probably will not live to return. Is the work of the Christian in the world today of less importance than that of winning this war on its physical side alone? If we so regard it, we shall unquestionably lose the peace again just as we did after the first World War.

Lent is the time when we should train ourselves for the enormous work that confronts us. Each of us has his own particular weakness, and our Lenten discipline must be searching and specific enough to fit us for the spiritual combat that will be even more difficult than the fighting now going on. We feel that insufficiently-trained troops are a disgrace to our country? How then do we imagine that our Lord regards the soldiers of Christ who are untrained for His service?

Lent is our priceless period of preparation. Let us not waste it!

SOLDIER, WHAT DID YOU SEE?

What did you see, Soldier? What did you see
see at war?

I saw such glory and horror as I've never seen
before.

I saw men's hearts burned naked in red crucibles
of pain.

I saw such godlike courage as I'll never see
again.

What did you hear, Soldier? What did you
hear at war?

I heard the prayers on lips of men who had
never prayed before.

I heard men tell their very souls, confessing
each dark stain.

I heard men speak the sacred things they will
not speak again.

What did you eat, Soldier? What did you eat
at war?

I ate the sour bread of fear, the acrid salt of
gore.

My lips were burned with wine of hate, the
scalding drink of Cain.

My tongue has known a bitter taste I would
not taste again.

What did you think, Soldier? What did you
think at war?

I thought, how strange we have not learned
from wars that raged before.

Except new ways of killing, new multiples of
pain.

Is all the blood that men have shed but blood
shed all in vain?

What did you learn, Soldier? What did you
learn at war?

I learned that we must learn sometimes what
was not learned before.

That victories won on battlefields are victories
won in vain.

Unless in peace we kill the germs that breed
new wars again.

What did you pray, Soldier? What did you
pray at war?

I prayed that we might do the thing we have
not done before;

That we might mobilize for peace . . . nor
mobilize in vain.

Lest Christ and man be forced to climb stark
Calvary again.

EDITOR'S NOTE—This poem was used by Rev. John Bodger as the closing words of his stirring address at the War Commission luncheon in the Bellevue-Stratford on January 28th.

War Commission News

Why Have College Chaplains in Wartime?

By REV. J. CLEMENS KOLB
Chaplain, University of Pennsylvania

A good many people must be asking themselves: Why have college chaplains in wartime when there are hardly any civilian students and all campuses begin to look more like army camps than colleges? Where does the civilian chaplain fit into the picture? The answer is: Right in the middle, at the very center of it all; for the simple reason that the Army and the Navy and the Air Corps use the chaplains that are already in the colleges as chaplains of military units on the campus. Here at Pennsylvania we have more students in residence than we have ever had before. Our dormitories and fraternity houses have never housed so many men. That means more students away from home, more students who cannot attend their own local church, more students looking to the University Chaplain for advice and encouragement.

But let's get down to chapter and verse in this matter. Just how and what does a college chaplain do in wartime? For one thing, there is the visiting of the sick, and remember, the sick are not only there because of some physical ill, but there is hanging over every man the consequence of failing in a single course. They know that they are here at government expense, and the government isn't fooling with them. "Make good or get out." They can all see a boot camp ahead of them as they lie in bed missing classes and laboratory periods. They need comfort and encouragement. They need it more than they ever needed it before.

They need counselling when they are well too, plenty of it. A good many of them are away from home for the first time and they have all the problems of an incoming freshman plus the adjustment from a civilian to a military regime.

There is not only this distinct pastoral side to the work of being civilian chaplain to military units. There is the more formal religious side, too. The officers don't want their men to neglect worship. They say that a man who is trained to

fight should also be trained to pray. Here at Pennsylvania every two weeks the entire regiment of pre-flight cadets march into Irvine Auditorium for a simple service of hymns and Bible lesson and prayers. The other military units take part in the All-University Chapels, for which all undergraduate classes are excused. And to hear those hundreds of men singing and praying and worshipping together is an experience that never fails to be an inspiration to me, and I hope to them.

SERVICE CLUB GROWS IN POPULARITY

St. Stephen's Service Club plays host to a steady stream of service men and women every day of the week.

The Sunday night suppers continue to be a big drawing card, with an average of at least 200 diners.

Another free feature of the club is 5x7 portraits which are mounted. Every Tuesday Rev. F. M. Wetherill sets up his photographic equipment and "shoots the boys." The comment of one sweetheart is a lasting tribute to Mr. Wetherill's ability. "After I saw his picture, I married him."

Repeat visits to the club of men

on furlough "is proof of the pudding." For day after day, men return to enjoy St. Stephen's hospitality. This club is one of the most complete centers in the city, having showers, gymnasium, pressing room, sewing service, snack-bar and library. Games of ping-pong, cards, checkers, etc., are always ready for players. Each night there is dancing, sketch artists, fortune telling and other entertainment. Wednesday nights there is a variety show at 9. On Fridays, dancing lessons are given from 7:30 till 9, when a dance orchestra takes over for the balance of the evening.

WAR COMMISSION LUNCHEON

The War Commission Luncheon held at the Bellevue-Stratford Hotel on January 28 was a real treat to all who attended.

Bishop Hart told of the need of the Church to maintain constant contacts with our men and women in the service. James R. Hughes, Chairman of the Commission's Fund Campaign, outlined the various work of the War Commission and the ways and means for reaching a campaign quota of \$65,000.

Dr. Gates then introduced the luncheon speaker, Rev. John D. Bodger, who is the diocesan Chaplain to the Bishop of New Guinea. In spite of an already heavy speaking schedule, Father Bodger addressed the luncheon meeting.



The Chaplain of the University of Pennsylvania, the Rev. J. Clemens Kolb, joins with the Navy V-12 Chorus in singing "Hail Pennsylvania" at the conclusion of an All-University Chapel.

Girls' Friendly Society

More than twenty Branches and Junior groups in the Diocese co-operated splendidly in the annual Christmas benevolences to diocesan and other institutions in the city. One hundred and twenty filled kit bags were sent to the Harrison Home; 102 packages, gaily and tastefully wrapped, went to the Philadelphia General Hospital through the Elizabeth Price Martin League; 150 packages to the Children's Ward of the Episcopal Hospital, and 104 packages for men and women to the hospital wards, together with 152 packages to the Pennsylvania State Hospital at Byberry. Miss Edith Naysmith, Chairman of Social Relations Committee, very ably directed the distribution of these articles.

At the annual ingathering of the Girls' Friendly Society Auxiliary to the Seamen's Institute, held at the home of the Chairman, Miss M. Atherton Leach, knitted articles, ditty bags, packages of food, magazines, books, new and reconstructed Christmas cards, etc., with a total value of \$534.84, were received for the seamen's Christmas. Cash contributions in the amount of \$207.50 were turned over for reduction of the Institute mortgage and a generous friend of the Auxiliary and the Institute paid the indebtedness due under the Institute's war emergency repair and improvement on the G. F. S. endowed bed.

The Senior Members' Club of the Diocese made its usual contribution to the Maternity Ward of the Episcopal Hospital in a total valuation of \$117.50.

* * *

The January Council Meeting of the Girls' Friendly Society in the Diocese was held at Old Christ Church Community House on January 27th, at 4.30 P. M., followed by the presentation of the Thank Offering made by the membership for the many blessings which we share as citizens of these United States. Routine business followed opening prayers by the President, Mrs. C. William Spiess, including the presentation and acceptance of the 1944 budget. Miss M. Atherton Leach read a memorial for Miss Marie W. Paul, former Secretary of the G. F. S., Diocese of Pennsylvania, and Branch Adviser of the

Church of the Holy Trinity for many years.

Members of St. David's, Manayunk, under the leadership of Mrs. George Ashworth, served a war-time supper, delicious in spite of rationing, and shortages, the profit from which they contributed as their thank offering.

The presentation was made immediately following supper, and to date \$481.96 has been received, which will be used for the needs of our work here in Pennsylvania. This represents participation of 38

Uncle Sam HELPS US SUPPORT Our Church

Even in this war period when taxes must be higher, our government is deeply conscious of the value of privately supported works of religion, charity, and education. That is why it continues to allow citizens to deduct up to 15 per cent from their net income on account of gifts made for these purposes before applying taxes.

Under the income tax law passed in 1942, the tax saving for gifts is greater than ever before. Assuming a net income of \$6,000 a year and deductible gifts of the full fifteen per cent, the government pays *one-quarter of the gifts*. With an income of \$20,000, the tax saving is *one-half the gifts*. Other examples are relatively striking.

In the past, this generous offer has been accepted to only a small extent. In a recent year the deductions claimed for such gifts were less than two per cent as compared with a possible fifteen per cent.

This year especially Church people have an unusual opportunity to show their loyalty to their Church and at the same time to take larger advantage of the privilege which the government offers. Every parish has many unmet needs. Likewise, each diocese has many opportunities for new and greater work—if funds were available.

out of 47 branches in the Diocese, which is again fine co-operation on the part of the membership.

The guest speaker was Mrs. William Walter Smith, of New York City, acting President of the G. F. S., U. S. A., who commended the Diocese for its continued efforts in all G. F. S. activities and spoke on the place of the G. F. S. in the post-war period.

The evening was then given over to a discussion on "The Girl Who Has Been Left Behind" with Rev.

Benjamin R. Priest, Rector of St. James' Church, and Miss Ellen Stone Johnson, Executive Secretary, Church Mission of Help, Diocese of Pennsylvania, as speakers. Both speakers stressed the necessity of not losing at home what the men of all services are fighting for on every battle-front.

* * *

With the approach of spring, the G. F. S. looks forward to and is preparing for its two Annual Festival Services. The Annual Service for the Junior Group will be held on May 6th at 2.30 P. M. at St. Luke's Church, Germantown, and that of the Society at large on Sunday afternoon at 3 P. M., April 23rd, in the Chapel of the Mediator.

CHRIST CHURCH, MEDIA

Christ Church, Media, Pa., has been witnessing to the Christian Religion in Delaware County for ninety years. In 1853, The Rev. L. P. W. Balch, D.D., then Rector of Holy Trinity, West Chester, Pa., held services in the Delaware County Court House. From 1853 to 1856 services continued to be held there and in the Methodist Church, Media, by various Episcopal Clergymen. During this time also the first Episcopal Sunday School was organized in Brooke Hall Seminary, a school for girls, in Media.

On August 28th, 1856, a charter was issued incorporating the Rector and Vestry of the Church by the Delaware County Court. Mistakes in this charter caused it to be corrected before May 11th, 1857, when the corporation was fully organized as a parish. The Rev. Samuel Hazellhurst, D.D., became the first Rector of Christ Church, Media. On May 28th, 1857, Christ Church was formally admitted into union with the Convention of the Diocese of Pennsylvania.

Thus began the work of our Church in Media. In the ninety years of its history, there have been fourteen Rectors of the parish, including the present Rector, Rev. William J. Alberts. Christ Church continues to be a strong and active parish. Always strongly missionary minded, it has given two of its sons to the work of the ministry. One of them, The Rev. Walter Ware, is at the present time continuing his early training by serving as a staff member of the City Mission Society.

Forward In Service Commission

The number of young, energetic clergymen, as Chairmen of their respective Diocesan Commissions, was one of the many pleasant surprises at the Provincial Conference held at "Roslyn," near Richmond, Va., on January 24th to 26th. Incidentally, "Roslyn" is a 180-acre estate which was given to the Diocese of Virginia and heavily endowed. Most of the delegates broke the Tenth Commandment when we thought of what "our" Diocese could do with such a gift.

The reports of the Chairmen in the Third Province showed an increased interest in the program of the national Church. Miss Helen V. Owens, Co-Chairman of the Commission in the Diocese of Harrisburg, made a series of reports on the very effective work done by the active participation of a large number of laymen and women. Some parishes in that Diocese are so organized that no one person has more than five others to contact in publicizing any new plan of action. Miss Owens also had on display much of the literature prepared and issued by the Harrisburg Commission.

The main emphasis was made on the Presiding Bishop's request for a nation-wide use of the Lenten project, "The Christian Doctrine of Man." All clergymen who use the radio have been asked to co-operate, and The Rev. E. Frank Salmon has assured Bishop Tucker of his willingness to assist. It is felt that in these days when the German and Japanese philosophies tend to degrade the individual, the Church, as a whole, must declare the dignity of man as taught in the Old Testament and exemplified in the Person of Jesus. The clergy are asked to preach on the "Five Areas," as outlined in the Lenten material, and also to arrange Study Groups, where the subject may be widely discussed.

The Rev. E. Felix Kloman, a former member of the Diocesan Commission, was also present and made many valuable suggestions.

An Advisory Committee, consisting of The Rev. Stanley V. Wilcox, Mrs. Alfred M. Chapman, William Parke Heston, William E. Hetzel, Jr., and Mrs. Francis R. Packard,

has been appointed to develop the work of the commission throughout this Diocese. At a meeting of this committee, the following recommendations were made: First, to secure the appointment of an active lay person in every parish and mission to act as Chairman of a local committee. In suburban and rural sections it is suggested that, as far as possible, such Chairmen should be employed or have offices in Philadelphia so that they may more conveniently attend any meetings. Second, to urge the appointment of "Parish Councils." Third, to issue a short statement entitled "Forward-in-Service: Past, Present and Future" in order that there may be a better understanding of the purpose of the Commission and of its accomplishments and plans.

The Commission now has its headquarters in the Church House and the Chairman has "office hours" on Mondays, Wednesdays and Fridays from 10 A. M. until 5 P. M.

J. JARDEN GUENTHER.

PASSIONTIDE AND EASTER MUSIC

(Continued from Page 1)

melody by Melchior Vulpius. Much of it is in unison, with the Hallelujahs and one stanza of the text in harmony.

Up, Up, My Heart With Gladness, by J. S. Bach. This is a joyous chorale with a springtime lilt to it.

Awake Thou Wintry Earth, another happy Bach chorale, perhaps better used later in Eastertide. The accompaniment is difficult.

Most Glorious Lord of Life, by William H. Harris, Organist of St. George's Chapel, Windsor. The words are quaint ones by the Elizabethan poet, Edmund Spenser. There is one broad, strong melody, sung through first in unison, then by the sopranos, then with a descant, and some simple harmony at the end. Music of this stark, simple character requires ingenuity and imagination on the part of the choirmaster to make it effective.

Arise in Us, by Martin Shaw, uses a fine text by John Masefield. The feeling may seem a little strange at first to those unaccustomed to the idiom, but when once mastered it may become greatly loved.

MAN POWER vs. BUILDINGS

A Working Memorial

Bishop Hart says: "If only we had part of the money which has been put into buildings to put into men! Some parishes have large plants which are expensive to heat, insure and repair and at the same time are only able to pay a minimum salary to their rector. How much better it would be if they had a very simple plant to maintain and could afford to give their rector an adequate salary!"

The increase of the Fund for the Endowment of the Episcopate will lessen the assessment on each parish and help each parish to give to its clergyman an adequate salary. The following form should be used in making a will:

CLIP

*I give to the Protestant Episcopal Church in the
Diocese of Pennsylvania the sum of \$
to be added to the principal of The Fund for the
Endowment of the Episcopate in said Diocese.*



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MEMBER FEDERAL DEPOSIT INSURANCE CORPORATION

A ROBIN IN THE SNOW

Yes, it is a harbinger of spring and it makes the May Fete Committee of the Episcopal Hospital conscious of the fact that delays are dangerous. We hasten again to thank you for the splendid contributions which so many parishes sent to us. Demands increase, YET, while each individual is asked to give **ONLY A LITTLE**—the accumulated sum does a tremendous amount of good work. Plan early! Well, we will! and I trust that this thought of a repeated effort to aid the May Fete Committee will again be one of your treasured spring projects. For any further information call upon yours cordially,

BLANCHE MCNEAL,
(Mrs. J. Hector McNeal)
220 South 16th Street.

DISHONESTY AND CARELESSNESS

From the Report of the late Bishop Lawrence from the General Convention of 1916

"We are bound to say that we had no conception of the great number of cases of *dishonesty* and the much greater number of almost *criminal carelessness*. It is clear that the reason for our ignorance is found in the natural, but wrong, desire to protect the Church from the injury of the scandal, resulting in the frequent hushing up of such troubles.

"While the loss from dishonesty is doubtless large, there is a greater loss from careless methods. Bad methods invite dishonesty, create losses in innumerable ways, and prevent an intelligent analysis of conditions. They also discourage men and women from making gifts and bequests to the Church."

The Church should set an example of first-rate business integrity.

LENTEN RETREATS

"Lenten Quiet Day," Tuesday, March 14th—Holy Eucharist, 8:30 A. M. Retreat closing 3:15 P. M. Conductor, Rev. S. Tagart Steele, Jr., D.D.

"Quiet Evening," Saturday, April 1st—Eve of Palm Sunday, from 4:30 to 9 P. M. Conductor, Rev. F. P. Wood.

Please register well in advance, mentioning if overnight accommodation is desired.

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*For
Your
Own
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CN

CHURCH PERIODICAL CLUB

Those of us who attended the annual meeting of the Church Periodical Club at the Church House on January 28th were fully conscious that our late friend and much loved Director, Mrs. Herbert P. Onyx, was greatly missed.

Mrs. William Good, a good friend and member of the C. P. C. advisory committee, had fully expected to conduct this meeting but was unable to be with us owing to a member of her household being desperately ill. Our very willing and efficient Secretary, Miss Clare H. Baumann, with no forewarning or hesitancy, picked up the routine order of business and annual-meeting combination for the balance of the meeting.

Appeals for money to help buy new reference books for the nurses' library, as well as suitable books for the Chaplain and his assistants at the Episcopal Hospital, were presented to the Secretaries, who were urged to take these appeals back to their auxiliaries for their serious consideration.

Following the meeting, a delicious luncheon was held at the Women's City Club, where forty-five reservations had been made by our C. P. C. Committee for members and their guests. After luncheon we were interested in hearing Deaconess Margert Peppers tell of her work at the Relocation Center at Hunt, Idaho. She knew many of these Japanese people who had come from her former parish in Oregon. This was Deaconess Peppers' first speaking appointment in Philadelphia, and we were quite pleased to have had her directly from New York. We are indebted to the Rev. James C. Gilbert, of St. James' Church, Kingsessing, and Mr. Bomberger, Rector of the Chapel of the Mediator, Philadelphia, for being with us. We hope their words of encouragement fell on receptive ears.

Please remember, these meetings are held at 10.30 A. M. at the Church House on the fourth Friday of every month, except the summer months. We are anxious to keep this work *active* in our Diocese at all times, but in war times and without a Director we might go backward. Let us all remember how close to Mrs. Onyx's heart and being this work was.



RT. REV. WILLIAM McCLELLAND
Bishop of Easton, Md., who assisted
Bishop Hart with confirmation during
the month of February.

FOURTH WAR LOAN

Subscriptions to the Fourth War Loan in the amount of \$1,385,000 have been made by the Church Pension Fund and its Affiliates of the Protestant Episcopal Church, it is reported by Charles D. Dickey, Treasurer of the Fund.

SHRINE DEDICATED

On Sunday, January 30th, at 11 A. M., St. Monica's Shrine was dedicated in honor of the men and women in the armed forces of our country. The shrine was the gift of Mrs. Amy Jones and was erected in memory of her husband, Mr. Paul Jones.

The Rev. Arthur C. Moore, Th.M., Vicar of St. Monica's, dedicated the shrine, assisted by the Rev. Thomas A. Meryweather, a chaplain and captain of infantry in the last war. Visitors were present from New York and Washington.

All of those enrolled at the shrine will be the objects of special intercessions on the part of their sponsors and the members of St. Monica's. A certificate is given to each sponsor of a member of the armed forces and their names enrolled in the book of the shrine.

St. Monica's has thirty-five of her own sons in the armed forces, and last year dedicated an honor roll plaque in their honor. One of those present at the service, P. F. C. Herbert Dunmore, unveiled the shrine.

St. Monica's Shrine, said Mr. Meryweather in his sermon, will stand for Sacrifice, Holiness, Righteousness, Individuality, Neighborliness, and Enthusiasm.

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Clerical Changes

Rev. Louis A. Haselmayer, Jr., Ph.D., formerly of St. Paul's Church, DeKalb, Illinois, has been appointed Vicar in charge of Nativity Chapel, Germantown.

Rev. Francis F. E. Blake, formerly Curate at St. Mark's, Philadelphia, has now been transferred to the Diocese of Albany.

Rev. J. W. Edwards is now supplying at Phillips Brooks Chapel.

Rev. N. Herbert Caley, formerly Rector of St. Alban's, Roxborough, has been appointed Vicar in charge of St. James' Mission, Langhorne.

Rev. Arthur F. Mitchell, of the Diocese of Eau Claire, has been appointed Vicar of St. Mary's Chapel of St. Mark's Parish.

Rev. William H. Dunphy, Ph.D., formerly on the staff at Philadelphia Divinity School, has been elected Associate Rector of St. Mark's, Philadelphia.

Rev. Charles B. Mauch, recently ordained to the Diaconate, is supplying at St. Nathanael's Church in the absence of the Rector, the Rev. Charles M. Coldren, Jr., who is serving in the Armed Forces.

Rev. Caleb Cresson and the Rev. James McClintock have recently become beneficiaries of the Church Pension Fund.

Rev. Russell Francis, who has been serving a locum tenens appointment as Chaplain to Episcopal students at the University of Pennsylvania for a three months' period, has been continued until the end of this year.

Rev. Frederick A. Warden was elected Rector Emeritus of Christ Church, Ridley Park.

THE SHELTERING ARMS

The Annual Report of Mrs. George B. Roberts, President of The Sheltering Arms, contains the following interesting information: Of the two hundred and eighty applications received during 1943, one hundred and thirteen were accepted. With the two hundred and sixteen

girls under care on January 1, 1943, the total number of mothers who were given case work service during the year numbered three hundred and twenty-nine. This, however, does not mean that no service was rendered to the one hundred and sixty-seven applications that were not accepted. Unless a girl is referred by another case working agency, some plan is always worked out that is satisfactory to her. It

Educational Week for the Blind

The Episcopal Day, Educational Week for the Blind, has been changed to Monday, March 6th. It will be held at the same place, Gimbel Brothers, fifth floor auditorium. The price of the luncheon will be fifty cents. We have always been very successful on our day for the Blind Week, and we hope this year to do just as well as in former years, if not better, so that the record may be kept up.

We are asking for contributions of money, which is most acceptable, or food—chicken salad, hard-boiled eggs, home-made cakes or mayonnaise.

We rely on your attendance on that day, so please come and bring your friends. Anyone desiring to send checks, make them payable to Miss Emily Tattersfield, 7203 Lincoln Drive, Philadelphia 19, Chairman Episcopal Day for the Blind.

EDITOR'S NOTE—IMPORTANT—
The February issue of THE CHURCH NEWS stated the luncheon would be March 13th. This date was changed to March 6th—after THE CHURCH NEWS had gone to press.

may be referral to another agency, a return to her own home in a distant community, or some other plan, which, as the girl thinks it through, will be more to her advantage.

The Treasurer's Report showed that there was an operating deficit for the fiscal year of \$1,118.25. This was taken care of by transfer to income account of undesignated legacies. "It is recognized that such transfers from principal funds, even though unrestricted, are not desirable. But under the circumstances there seems to be no other course to follow."

SECRETARY'S NOTES

(Continued from Page 2)

the corporation created by the Diocesan Convention, "The Corporation for Religious Work in Educational Institutions," Lewis N. Lukens, Jr., 132 S. 4th Street, Chairman; Wm. A. Randall, 1617 Pennsylvania Boulevard, Room 935, Treasurer. Rectors ministering to college students in their parish bounds should report such work.

St. Stephen's, Clifton Heights, and St. Jude and the Nativity, Philadelphia, have joined the group of churches paying their own way and not asking aid of the Commission on Rectors' Salaries and Pensions.

Debts and mortgages are being reduced and the \$10,000 paid out of the 1943 budget has been an inspiration to the members of our mission churches who are working to clear off all debts. It was necessary to omit the mortgage item in the 1944 budget, but the missions having caught the vision of a church free of debt are working steadily towards that end, even though the Diocese may not be able to help.

The Convocation of Chester under the leadership of Dean Shreiner had a perfect score in missionary givings in 1943. Every parish and mission either met or exceeded its Expectation.

The Diocese was able to put a small balance in its surplus fund because of overpayments on the accepted quotas.

A complaint has been received from a Treasurer that members have placed steel pennies in church envelopes in place of dimes. We suggest that the contributor be notified.

Salary increases for church employees, rectors and institutional employees may be made if the following is observed:

If your church employs not over eight paid employees (and members of choirs must be included), you are free to make salary increases without application or reference to the National War Labor Board or any other government agency.

If you have over eight paid employees, you may file an application to be exempted from the necessity of filing applications for approval of wage and salary adjustments. Such requests for exemption should be directed to the National War Labor Board, Washington, D. C., and must state that you are a non-profit organization, exempt from the payment of income taxes and social security taxes, and that you are organized and operated wholly for religious and charitable purposes. You should indicate the number of employees involved and the character of their occupations. Such applications must be made and granted *before* you make the salary increases. If for any reason you should not be granted such exemption, you will then have to apply to the War Labor Board for permission to increase salaries or wages, but we think this is unlikely.

The Bishop invited all the clergy of the Diocese to a Pre-Lenten Conference and Quiet Day, to be held at the Church of the Redeemer, Bryn Mawr, on Monday, February 14. The response on the part of the clergy was most encouraging—the largest gathering in the memory of some of the older men. The meditations were helpful and the fellowship was strengthening. Opportunity was given to ask questions on any phase of the work in the Diocese.

The Diocese is running on a "pay-as-you-go" plan, and now that the offering for Theological Education has been received and the Army and Navy offering is being received, there will be no other appeal except the Episcopal Hospital.

CHARLES H. LONG,
Secretary of the Diocese and
Secretary to the Bishop.

FROM THE 1944 LIVING CHURCH ANNUAL

Diocese	Communi- cants	Parishes and Missions
New York	106,164	258
Pennsylvania	75,811	224
Massachusetts	75,590	207
Connecticut	65,390	231



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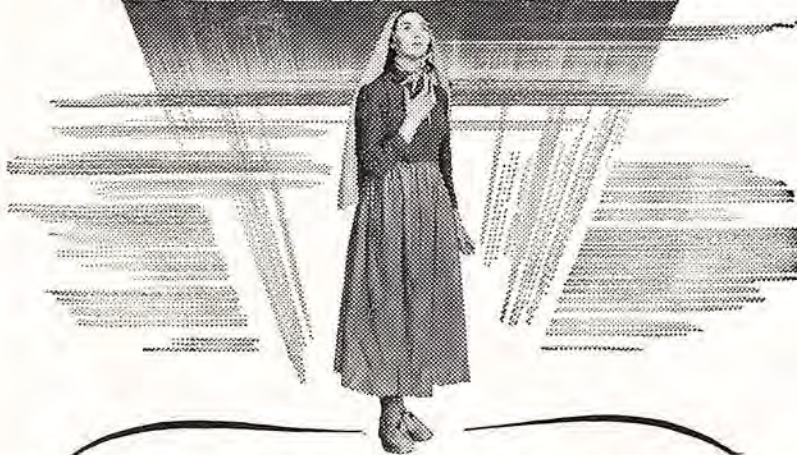
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WILLIAM YARROW EDWARDS

The Rev. William Yarrow Edwards, retired Priest of the Diocese of Pennsylvania, died January 25th in Atlantic City, N. J. Funeral services were conducted by Bishop Hart of Pennsylvania at the Church of the Good Shepherd, Germantown, Pa., January 27th, with interment in West Laurel Hill Cemetery. He was 53 years of age and resided in Atlantic City, N. J.

Son of the late Rev. Dr. Robert Alexander Edwards, Father Edwards was graduated from the Brown Preparatory School and the Philadelphia Divinity School. He has served as curate of St. Stephen's Church, Philadelphia, and of Calvary Church, Germantown; Rector of St. Paul's Church, Doylestown, Pa., Church of the Good Shepherd, Germantown, Pa., and Holy Trinity Church, Ocean City, N. J. In 1940 he retired from active service because of illness. He was unmarried.

Archdeacon Alfred L. Banyard and the Rt. Rev. Wallace John Gardner, Bishop of New Jersey, attended the funeral.

IN MEMORIAM GIFT

Announcement was made of the gift of a beautiful private communion set, from the different Church Periodical Club secretaries, to Trinity Church, West Chester, in memory of Mrs. Herbert P. Onyx, who had been a member of that parish for many years. Mrs. Onyx's name will also be entered in the Book of Remembrance at the Church House.

MEMORIAL WINDOW

On Sunday, February 6th, at St. Paul's Church, Chestnut Hill, a beautiful window was dedicated in memory of Jean Muir Pearson, who died September 1, 1939. The "Prophets' Window" was the gift of Mr. Joshua Ash Pearson. The window was designed and executed by The D'Ascenzo Studios.

TRANSFER, PLEASE

This is the heading given an attractive leaflet prepared for distribution by the Federation of Churches. It will be a great help in reaching many of the strangers now in our city and will encourage, we believe, many of them to transfer their membership to local churches.

The Vestry of the Memorial Church of the Holy Nativity, Rockledge, held an informal reception at the Parish House on Thursday, February 10th, to meet the new Rector, the Rev. Mr. Herbert W. Jones, and his family.

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